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TRANSUBSTANTIATION
AND
THE SACRIFICE
OF THE MASS

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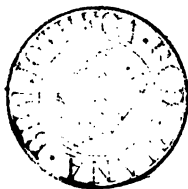
THE SACRIFICE OF THE MASS.

THREE SERMONS

BY

THE LATE REV. H. J. WHARTON, M.A.,

VICAR OF MITCHAM.



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P R E F A C E.

THE following Sermons form part of a series preached with a view to bring before the congregation of a Parish Church the real character of the Church of Rome, as found in her authoritative declarations, and in the writings of her most celebrated doctors.

Many who heard the Sermons desired to see them in print, and, could the Author have found time to write copious notes shewing his authorities in every case, and the accuracy of every statement he had made, they would have been published by himself. The daily cares of a large parish, however, together with failing health, prevented his doing this; but the three Sermons

now offered to the public are so peculiarly applicable to questions agitating the Church at the present time, that it has been thought well to publish them just as they are, as being well calculated to convey to the reader accurate information on a subject, with which it behoves all Christians to be well acquainted. It will be seen that the Writer concurred in the opinion of our early reformers that the Papacy is identical with the "Man of Sin" of St. Paul, and the "Antichrist" of St. John; an opinion which is repudiated by some learned and pious writers of later days. But however men may differ on the interpretation of prophecy, opinions cannot alter facts, nor in any way affect the actual dogmas treated of in these Sermons.

Truth, for itself, and truth for the edification of the souls committed to his charge, was the great aim of the Preacher: may the truths here exhibited be blessed to all who read them.

THE EDITOR.

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I. .

TRANSUBSTANTIATION.

B

S E R M O N I .

MATTHEW XXVI, 26, 27, 28.

- “ And as they were eating, Jesus took bread, and blessed it, and
“ brake it, and gave it to the disciples, and said, Take, eat ;
“ this is my body.
“ And he took the cup, and gave thanks, and gave it to them,
“ saying, Drink ye all of it ;
“ For this is my blood of the new testament, which is shed for
“ many for the remission of sins.”

WHEN our blessed Saviour knew, that “The hour
“ was come that he should depart out of this world
“ unto the Father, having loved his own which were
“ in the world, he loved them,” says the evangelist,
“ unto the end.” Retiring from the presence of
scoffing Scribes and self-righteous Pharisees,—retiring
from the presence of the multitudes who were wont
to follow Him from city to city, that they might

hear His words or witness His mighty acts,—retiring from the presence even of those seventy disciples whom He had sent forth to preach the glad tidings of the kingdom of God, the Lord Jesus entered, with His chosen twelve alone, into an upper chamber in Jerusalem, in order that He might eat with them the last passover of which He was to partake on earth. “With desire,” had our blessed Lord “desired to eat this passover with His disciples, “before He should suffer.” And as they reclined around Him, and listened to His words of wisdom and of love, they all appeared to be animated by the same devoted affection to their Lord. But *Jesus* knew that there was a traitor amongst them,—*He* knew that one of them had lately sought the assembled Sanhedrim and bargained with them to betray Him unto them; and in order to make it evident that He could read the heart, and that from Him “no secrets were hid,” our Lord openly declared to His disciples, that one of them should betray Him. And when they heard these startling words, they were overwhelmed with sorrow, and “looked “one on another, doubting of whom he spake,” and then, in wonderful humility, each of them anxiously inquired, “Lord, is it I?” And Jesus said unto

them, "It is one of the twelve which dippeth with
"me in the dish." But these words did not convey to
the disciples with sufficient exactness the information
which they were anxious to obtain. Now one of the
twelve, whose character had especially endeared him
to his Lord, was at this moment leaning on the
bosom of Jesus, as they were reclining on couches,
according to the custom of their country, around the
table on which the Paschal Supper was spread; and
we are told that Simon Peter beckoned to this
disciple, that he should ask their Heavenly Master
to tell them more clearly of whom it was that He
spake. And Jesus hereupon no longer delayed to
inform them *which* of them it was that should be-
tray Him; for in reply to the inquiry of the beloved
disciple, He told him that the traitor was *he* "to
"whom he should give a sop when He had dipped it."
And when He had dipped the sop, He gave it to
Judas Iscariot; and after Judas had received the sop,
"Satan," adds the evangelist, "entered into him:"
his day of grace was past: he had given himself up
to the Evil-one; and God's Spirit strove with him
no more; and Jesus said unto him, "That thou doest,
"do quickly;" and then the traitor, we are told, fled
from the presence of the gracious Master he had

betrayed, and "went immediately out." And then began our Lord to converse more freely with the eleven disciples. He gave them His "new commandment,"—that they should love one another even as He Himself had loved them, and He declared that this should be the sign by which they should be known to be His disciples in the midst of an ungodly world: He spake to them of the glory which they should eventually share with Him, when they should "eat and drink at His table," *not* in that upper chamber in which they were then assembled, but "in His heavenly kingdom, and should sit on thrones judging the twelve tribes of Israel;" He spake of "the fall and rising again" of the too self-confident but yet faithful Simon Peter: and *then*, knowing that He should in a few hours accomplish the great object which had brought Him into the world, and that the supper of which he was then partaking should be no more repeated, when He Himself, the *true* Paschal Lamb, should be slain; that He might not leave His disciples without some memorial of His dying love,—something which should recall to their remembrance in after days the precious sacrifice which He was soon about to offer on their behalf, our Lord instituted that holy Supper

in which they were to "shew forth His death till "His coming again." "As they were eating," says St. Matthew, "Jesus took bread, and blessed it, and "brake it, and gave it to his disciples, and said, Take, "eat; this is my body;" and then "he took the cup, "and gave thanks, and gave it to them, saying, Drink "ye all of it; for this is my blood of the new testa- "ment, which is shed for many for the remission of "sins." And then, after many words of comfort and encouragement, and a fervent prayer for those who were then with Him and for all "who should afterwards believe on Him through their word, Jesus went forth—to suffer, and to die, "the just for the "unjust, that he might bring us to God."

Now, my brethren, are you not of opinion that every person of candid and unprejudiced mind, who had previously heard nothing whatever on the subject, would naturally conclude, on reading St. Matthew's account of the institution of the Lord's Supper, as above given, that the bread which our Lord is represented as having "blessed" and "broken" and "given" to His disciples, that they might eat it, was really and truly *bread*, and nothing else, and that the cup which He took and of which He commanded His disciples to drink, contained wine, and

wine only? And do you not conceive that when those who then ate and drank this bread and wine, afterwards themselves took bread and wine, and gave them to be eaten and drunk by the believing followers of their Master, "in remembrance of His precious "death and blood-shedding," they really gave *bread* and *wine* to the recipients, and nothing else? Yet hear the language of the Council of Trent upon this subject.

The first canon of the thirteenth session of the council runs as follows :—

"If any one shall deny that the *body* and *blood*, "together with the *soul* and *divinity* of our Lord "Jesus Christ, and therefore *entire Christ*, are truly, "really, and *substantially* contained in the sacrament "of the most holy Eucharist, and shall say, *that he* "is only in it as in a sign, or in a figure, or virtually, "let him be accursed."

The second canon speaks as follows :—

"If any one shall say, that the *substance* of "the bread and wine *remains* in the sacrament of "the most holy Eucharist, together with the body "and blood of our Lord Jesus Christ; and shall "deny that *wonderful and singular conversion* of "the whole substance of the bread into the *body*,

“and of the whole substance of the wine into
“the *blood, the outward forms of the bread and wine*
“*still remaining, which conversion* the Catholic
“Church most aptly calls *transubstantiation, let him*
“*be accursed.*”

In the next canon we find these words:—

“If any one shall deny, that in the venerated
“sacrament of the Eucharist, *entire Christ* is con-
“tained *in each kind, and in each several particle of*
“*either kind, when separated, let him be accursed.*”

The *fourth* canon runs thus:—

“If any one shall say, that after consecration the
“body and blood of our Lord Jesus Christ is only in
“the wonderful sacrament of the Eucharist in use
“*whilst it is taken, and not either before or after;*
“and that the *true body* of the Lord *does not remain*
“in the hosts or particles which have been conse-
“crated, and which are reserved or remain after the
“communion, *let him be accursed.*”

By the *catechism* of the council it is enjoined, that
“pastors must explain, that not only *the true body* of
“Christ, and *whatever appertains to the true MODE of*
“*existence of a body, as the BONES AND NERVES,* but
“also that *ENTIRE Christ* is contained in this sacra-
“*ment.*”

Again, hear the language which is employed in speaking upon this subject in the creed of Pope Pius IV. The fifth article of this creed runs as follows:—

“I profess likewise, that in the mass there is “offered to God a *true* and *proper*, and *propitiatory* “sacrifice for the living and the dead; and that in “the most holy sacrifice of the *Eucharist*, there is “*truly, really, and substantially*, the *body* and *blood*, “together with the *soul* and *divinity* of our Lord “Jesus Christ: and that there is made a *conversion* of the *whole substance* of the *bread* into the “*body*, and of the *whole substance* of the *wine* into “the *blood*; which *conversion* the Catholic Church “calls *transubstantiation*.”

Here then, my brethren, we have the distinct assertion of the Church of Rome, that the bread and wine which are used in the holy sacrament of the Lord's Supper are changed, after consecration, into the *actual body* and *blood* of our Redeemer. In other words, it is affirmed, that on the priest's pronouncing over the bread and wine in the Eucharist, the words, “This is my body,” “This is my blood,” the bread and wine instantly *cease to exist*, and although to the *sight*, to the *touch*, to the *smell*, to

the *taste*, the bread and wine *appear* to be, after the consecration of them by the priest, *exactly what they were before it*, yet, it is affirmed, this is not the case, and we are told, that the bread and wine which are *then* before us, *are not bread and wine*, but that each of them has become, by virtue of the above words of the priest, *the actual, living body of the Son of God*; and not only so, but it is further affirmed, that *each particle* of this consecrated bread when broken, and that *each drop* of the wine when separated from the rest, how many soever those *particles* and *drops* may be, is "*entire Christ*,"—that *each* of such *particles* and *each* of such *drops* is "*the real, actual body and blood, 'bones and nerves, soul and divinity of our Lord Jesus Christ*."

These words, my brethren, I entreat you to remember, are not mine: they are those of the Church of Rome in some of her most formal documents, stamped with all the authority which she has power to give them, and which every one of her members is bound to acknowledge and to receive.

I can assure you, my brethren, in all truth, that I earnestly desire to avoid speaking irreverently in discussing the doctrine of the Church of Rome in reference to the transubstantiation of the elements

of bread and wine in the Lord's Supper ; but I must candidly admit, that it appears to me scarcely credible, that any person possessed of a particle of common sense, can really believe a doctrine so monstrous. That any man or woman can in these days really believe, that a little bit of paste,—that a little flour and water mixed together,—can be changed into a God ! nay, that, by means of a few Latin words, a Romish priest can, out of this same bit of paste, make as many Gods as he pleases ! this I confess, is a matter which excites in me the intensest astonishment. It is, I believe, the opinion of many of those amongst ourselves who are most intimately acquainted with the feelings which exist on this subject in the minds of Romish priests, that a large number of those who reside in foreign countries, laugh at a doctrine so monstrous, so repugnant to the senses with which God has endowed them : but though hundreds or thousands of Romish priests may privately ridicule the decisions of their church upon this subject, they are yet active in assuring others of their truth, and it cannot be doubted, that, even in these days of light and knowledge, there is a large number of our fellow creatures who have so entirely given up their natural understanding to the guid-

ance of their priests, that they *really* believe, that the bit of wafer which is laid upon their tongue is *the body of a man*, nay, not merely of a man, though that surely were absurd enough,—but the body of the incarnate God,—the very same body that was born more than 1800 years of the Virgin Mary, and which was afterwards crucified on Calvary; and they believe also, that every drop of the consecrated wine is the same body, *the same entire Christ!* It is incumbent on me, therefore, to endeavour to shew you at what period, and under what circumstances, this monstrous doctrine was built on the scriptural account of the Lord's Supper; and I will also bring before you the arguments, if they may be so called, by which the writers of the Romish church endeavour to establish the truth of this their favourite dogma,—a dogma, the belief of which that church has bound upon her members under the penalty of reiterated *curses* if they refuse to receive it,—a dogma, the belief of which that church has enforced *by fire and sword*. That in so saying, I speak but the truth, bear witness, ye dungeons of the Inquisition,—bear witness, ye mountain passes of Piedmont,—bear witness, Smithfield, Gloucester, Coventry, and numerous other spots in this and other countries, where the

blood of God's children was poured out like water, because they refused to believe as *true*, what His word, and every sense that He had given them, declared to them was *false*!

That the Romish doctrine of the conversion of the bread and wine in the Eucharist into the actual body and blood of our blessed Lord, was unknown in the first ages of Christianity, we have abundant proof. *Clement of Alexandria*, who lived in the second century, writes thus:—"The Lord Himself also partook of *wine*, for He Himself also was a man. And "He blessed the wine, saying, '*Take, drink, this is my blood, the blood of the vine.*' The holy stream "of exhilaration," adds the writer, "*allegorically represents* the Word, who poured Himself out on "behalf of many, for the remission of sins." You will have observed that Clement here speaks of the wine as "*allegorically representing*" the blood of our Lord which was poured out on our behalf: whereas the Council of Trent affirms that it is His actual body and blood, and anathematizes all who assert, that it is only a '*sign*,' or '*figure*' of it (*vide* canon i. sess. xiii.)

Tertullian, who also flourished in the latter part of the second century, says, that Christ "did not reject "bread, by which He *represents* His own body;" and

in another place he says, "The bread which our Saviour took and distributed to His disciples, He made His own body, saying, 'This is my body,' that is, the *image*, or *figure* of My body."

Macarius, who lived in the fourth century, says, "In the Church are offered bread and wine, the *antitype* of Christ's flesh and blood ; and they who partake of the *visible* bread, eat the *flesh* of the Lord SPIRITUALLY."

I pass on to the justly celebrated *Augustine*, who flourished in the early part of the *fifth* century. In discussing the words spoken by our Lord which are found recorded in the 6th chapter of St. John's Gospel, "It is the *Spirit* that quickeneth: the *flesh* profiteth nothing: the words which I speak unto you, they are spirit, and they are life," *Augustine* writes as follows:—"This is," he remarks, "as if our Lord had said, Understand *spiritually* what I have spoken. You are *not* about to eat *this identical body which you see*, and you are *not* to drink *this identical blood, which they who crucify Me will pour out*. I have commended unto you a certain sacrament, which, *if SPIRITUALLY understood*, will vivify you. Though it must be celebrated VISIBLY, it must be understood INVISIBLY."

In another part of his works in which he is laying down rules for the right understanding of Scripture, the same illustrious father has this remarkable passage, which, as Archbishop Tillotson has well observed, no man in his senses would have written who had believed in the Romish doctrine of transubstantiation. The words of Augustine are as follows:—

“If the passage of Scripture be a precept,” he says, “either forbidding some flagitious deed, or “heinous crime, or commanding something useful “and beneficent, *then, it is not figurative*. But if the “passage seems either to *command* some flagitious “deed or some heinous crime, or to *forbid* something “useful and beneficent, *then, such passage is figura-
“tive*. Thus, for example, Christ says, ‘*Except ye
“shall eat the flesh of the Son of man and drink
“his blood, ye have no life in you.*’ Now in those “words,” adds Augustine, “Christ seems to command “a heinous wickedness and crime: *therefore it is
“FIGURATIVE*, commanding us to communicate of the “passion of our Lord, and with delight and advantage “to *lay up in our memory*, that His flesh was crucified “and wounded for us.”

Gelasius, who was bishop of Rome at the end of the fifth century, and therefore, according to the

declared opinion of the members of the Romish church, an *infallible* judge of true doctrine, writes as follows :—

“The sacraments of the body and blood of Christ are a divine thing : for which reason we become by them partakers of the Divine nature : and yet the substance of the bread and wine does not cease to exist ; and the *image* and *likeness* of the body and blood of Christ are celebrated in holy mysteries.”

Contrast this language with that of the Council of Trent.

“The *substance* of bread and wine *does not cease to exist* in the holy sacrament,” says Gelasius.

“If any one shall say, that the *substance* of bread and wine *remains* in the sacrament of the most holy Eucharist, *let him be accursed*,” says the Council of Trent !

Again : “The *image* and *likeness* of Christ are celebrated in the sacrament,” says Gelasius.

“If any one shall say, that Christ is in the sacrament only as in a *sign*, or *figure*, *let him be accursed*,” says the council !

I now pass to on consider the testimony of *Facundus*, an African bishop, who lived as late as the *sixth* century. He writes as follows :—

"The Sacrament of Adoption," he says, "may be called *adoption*, just as the Sacrament of the Body and Blood of Christ, which sacrament is in the consecrated bread and wine we are wont to call *His body and blood* : not indeed," proceeds Facundus, "that the bread is properly *His body*, or, that the wine is properly *His blood* : but we so denominate them, because they contain the mystery (or sacrament) of *His body and blood* within themselves. Hence also," he adds, "our Lord Himself called the consecrated bread and cup, which He gave to His disciples, *His body and blood*."

This passage, from a writer who lived more than five hundred years after the first institution of the Sacrament of the Lord's Supper, appears to me to be a very important one, not only on account of the evidence it affords, that the doctrine of the conversion of the bread and wine in the Eucharist into the actual body and blood of our Lord was not recognised in the Church at that period, but also for this reason,—that Facundus here affirms, that he himself and other writers were wont to call the consecrated elements 'the *body*' and '*blood*' of our Lord, using these expressions in such instances in a *figurative* sense, as they considered that they were employed

by our Lord Himself, in the original institution of the holy sacrament. Whenever, therefore, we meet with expressions in the early fathers which might, at first sight, seem to imply that the writers believed that the consecrated bread and wine lost their proper character, and were converted into the actual body and blood of Christ, we are evidently authorized by this passage of Facundus, as well as by that previously quoted from Augustine, to conceive that they employed such expressions in a *figurative* sense, and had no idea of thereby upholding a doctrine with which, we are justified by other passages of their writings in asserting, that they were altogether unacquainted, and which they would have vehemently opposed, had it been propounded in *their* time.

I will not run the risk of wearying you by bringing forward any additional quotations from the fathers of the Church upon the subject under our consideration : but as Romish disputants are accustomed to allege, with much apparent confidence, that their doctrine of the transubstantiation of the elements in the Eucharist was received in the Church from its earliest days, I will now briefly direct your attention to another species of evidence upon this point, which, although of a less positive character, appears to me to prove,

with almost equal conclusiveness with the direct assertions of the fathers which I have already brought before you, that this doctrine was entirely unknown in the Church for many centuries.

It is well known that, in the early ages of Christianity, both Jews and heathens were wont to point out everything both in the faith and practice of Christians which appeared to them calculated to excite either the hatred or the ridicule of their enemies. They laughed at the Christians "for believing in a God that had been *born into the world*, "a God of flesh, who was crucified and buried : they "laughed at their belief of a judgment to come, of "endless flames, of a heavenly paradise, and of the "resurrection of the body ;" and yet we have no evidence whatever to induce us to suppose that they at any time reproached the Christians with entertaining the notion that the bread and wine, of which they partook in the Eucharist, underwent a marvelous transformation, and were suddenly and mysteriously converted into the body and blood of a man, or rather of the God whom they adored. What a fruitful field would both Jew and Gentile have here found for the display of their hostility against the new religion ! What bitter sarcasms, what irreverent

jesters would have been poured forth by each of them against a doctrine which *must* have appeared to both so intensely absurd! And yet not a word was ever uttered, so far as we know, by either of them upon the subject! How is it possible to account for this, but by supposing that they had never heard of this monstrous doctrine?

But some may say, that perhaps the conversion of the elements in the Eucharist into the body and blood of their Redeemer was felt to be so sacred and mysterious a doctrine by those who believed in it, that they carefully kept it secret among themselves, that it might not be exposed to the ridicule of their enemies: but, my brethren, we know well that some amongst the early Christians fell away from the faith which they had professed, abjured the baptism to which they had submitted, and became the open and bitter enemies of the holy religion in which they had for awhile seemed to believe: yet not one of them ever reproached those whose communion they had deserted, and with whose notions upon the subject of the Eucharist they must have been well acquainted, with holding what all unbelievers would at once have admitted was so *monstrous* a doctrine, as the instantaneous and oft-repeated conversion of a

portion of bread and wine into the body and blood of the *Author* of the new religion. It is well known that the celebrated Julian, nephew of the Emperor Constantine, received his education, even till his twentieth year, under the immediate superintendence of *Eusebius*, bishop of Nicomedia; and that he was not only carefully instructed in the doctrines of the Christian religion, but was even admitted into the ecclesiastical order, and publicly read the Scriptures in the Church of Nicomedia. Can there, then, be any rational doubt that, having been brought up under such circumstances, and admitted to such an office in the Christian Church, he was acquainted with the notions entertained by the Christians of his time upon the subject of the Eucharist? Yet, although, when he afterwards apostatized from the faith of the Gospel, he was wont to reproach the Christians "with the doctrine of *baptism*, and laughed "at them for thinking that there was an ablution or "sanctification in it, conceiving it a thing impossible "that water could wash or cleanse a soul," he never once appears to have charged them with what Bishop Burnet calls "the absurdities of transubstantiation," which he doubtless would have done, had he known that those absurdities were then believed by them.

Further, it is well known, that for the first seven centuries it was the practice of the Church to convene councils, to decide upon disputed points of doctrine, and of the fathers to write treatises upon such points : yet upon this extraordinary doctrine of the transubstantiation of the elements in the Eucharist no decree was enacted, nor any treatise written during the whole of this period, for this reason, surely, and for no other, that during the whole of that period no such doctrine was ever heard of amongst Christians.

I might adduce, were it necessary, and did time permit, several other arguments in proof of the assertion that the doctrine of transubstantiation was entirely unknown in the early ages of the Church ; but enough, I trust, has been already said to establish this fact beyond any reasonable doubt. Indeed, this fact is virtually admitted by several of the most eminent writers of the Romish church. John Scotus, a Franciscan monk, who flourished as late as the fourteenth century, and who is described as having been "one of the most learned and ingenious men of "his age," acknowledges, that the doctrine of transubstantiation was not always thought necessary to be believed, but that the necessity of believing it

was consequent upon the declaration of the Church made in the Council of Lateran, under Pope Innocent III. Tonsal, Bishop of Durham, in the reign of our own Henry VIII, also expressly admits, "that before the Lateran Council, men were at liberty as to the manner of Christ's presence in the sacrament;" and *Erasmus*, who lived and died in the communion of the Church of Rome, and "than whom no man," says Archbishop Tillotson, "was better read in the ancient fathers," confesses "that it was late before the Church defined transubstantiation, which," adds Erasmus, "was unknown to the ancients, both name and thing." "And who can imagine," asks Tillotson, "that these learned men would have granted the ancient Church and fathers to have been so much strangers to this doctrine had they thought it to have been the perpetual belief of the Church?"

We first hear the doctrine of the transubstantiation of the elements in the Eucharist plainly asserted in the second Council of Nice, in the year 789. A council had been called at *Constantinople*, in the year 754, upon the question of image-worship, which was then agitating the Church: and this council passed a decree condemnatory of the practice, upon

the ground, "that our Lord having left us no other *image* of Himself but the sacrament, in which the "substance of *bread* is the image of His *body*, we "ought to make no other image of Him." In direct opposition to the reasoning upon which this decree was founded, the Council of Nice, which was subsequently called at the instigation of the Empress Irene, who was a determined image-worshipper, boldly asserted, in the year 789, "that the sacrament "after consecration is *not* the *image* and *antitype* of "Christ's body and blood, but is *properly* His *body* "and *blood*." And from this period this notion continued to gain ground in the Church, although not without encountering warm opposition even amongst Romanists themselves; for about the year 847, that is, about sixty years after the Council of Nice passed the above-mentioned decree, *Rabanus Maurus*, Archbishop of Mentz, writing against *Paschase Radbert*, Abbot of Corby, in France, who, according to the admission of Cardinal Bellarmine himself, was the *first* who had seriously discussed the doctrine of the corporal presence in the Eucharist, speaks as follows:—"Some of late," he says, "not having a "right opinion concerning the sacrament of the body "and blood of our Lord, have said that *this* is the

“body and blood of our Lord which was born of the Virgin Mary, and in which He suffered on the cross, and rose from the dead : which error,” he adds, “we have opposed with all our might.” Here then, we see a Romish archbishop in the middle of the *ninth* century, “opposing with all his might,” as a dangerous and absurd novelty, a doctrine the disbelief of which is again and again anathematized in the decrees of the Council of Trent. And about two hundred years afterwards, the famous Berenger (or *Berengarius*, as he is sometimes called), afterwards Archdeacon of Angers, in France, who is said to have been “highly renowned, both on account of his extensive learning and the exemplary sanctity of his life and manners,” openly declared on divers occasions his entire disbelief of the doctrine of the conversion of the elements in the Eucharist. “This eminent ecclesiastic,” says Mosheim, “maintained publicly, in the year 1045, the doctrine of Johannes Scotus, opposed warmly the *monstrous* opinions of Paschasius Radbert, which were adopted to captivate a superstitious multitude by exciting their astonishment, and persevered, with a noble obstinacy, in teaching, that the bread and wine were *not* changed into the body and blood of Christ

“in the Eucharist, but preserved their natural and “essential qualities, and were no more than *figures* “and *external symbols* of the body and blood of the “Divine Saviour.” And, although he was some years afterwards induced by the threats which were employed against him by the authorities of the Romish church, to retract his opinion and to declare that his belief upon the doctrine of the conversion of the elements was in accordance with that of the pope, there is good reason to believe that his sentiments remained unchanged, and that, notwithstanding his various recantations of them in consequence of the violent persecutions which he underwent, he never ceased to believe that “the bread and wine in the “sacrament were no more than the *signs* or *symbols* “of the body and blood of the Divine Saviour.”

Thus we have seen that among the *learned*, even in those ages of darkness, great diversity of opinion prevailed upon the question under our consideration. The doctrine of the Romish church upon the subject still continued, however, to gain ground. It was not probable that the priests of that church would easily give up a doctrine which exhibited them to the people as clothed with such wondrous power,—the power, as they themselves blasphemously declared,

"*of creating their Creator ;*" and the people in almost every country of Europe were at this period in a state of such intellectual and moral degradation, that they listened with willing ears to this monstrous assumption of superhuman power on the part of their priests,—readily gave credit to the lying legends of miracles which were declared by the priests to have been wrought in confirmation of the truth of the doctrine of transubstantiation, and, in general, believed that a piece of bread, which they *saw* to be bread, which they *tasted* to be bread, which they *felt* to be bread, was, by means of a few words muttered over it by their priest, transformed in a moment into the living body of a man, and believed moreover, that each particle of that bread after it was broken was also an entire man, yea, not a man only, but the man Christ Jesus, the holy and eternal Son of God !

Such was the doctrine which was preached in that dark night of ignorance and superstition : and knowing, as we do, the credulity of the human mind when uninformed, or, what is worse, when *misinformed*, we ought not perhaps to marvel that in such a period the people, in general, received this doctrine, monstrous as it was, when preached to them by those who were regarded with superstitious reverence, and

who were supposed to hold the keys of paradise, and to be the arbiters of the eternal destiny of all who were placed beneath their spiritual control. There were, however, many, *even at this period*, amongst the better informed of the Romanists, who continued to call in question the truth of the doctrine which their church was so desirous to establish. In the hope of silencing this opposition, the fourth Council of Lateran, which was held at Rome, in the year 1215, under the imperious Innocent III, made the doctrine of transubstantiation *an Article of Faith*. "Hitherto," says Mosheim, "the opinions of the Christian doctors concerning the manner in which the body and blood of Christ were present in the Eucharist, were extremely different; nor had the Church determined by any clear and positive decree the sentiment which was to be embraced in relation to that important matter. It was reserved for Innocent to put an end to the liberty which every Christian had hitherto enjoyed, of interpreting this presence in the manner he thought the most agreeable to the declarations of Scripture, and to decide in favour of the most monstrous doctrine that the frenzy of superstition was capable of inventing. This audacious pontiff," proceeds the historian, "pronounced the

“opinion that is embraced at this day in the Church
“of Rome relating to that point to be the only true
“and orthodox account of the matter ; and he had
“the honour of introducing and establishing the use
“of the term ‘*transubstantiation*,’ *which was hitherto*
“*absolutely unknown.*”

Thus spake the fourth Council of Lateran : but still some were found who refused to admit its decision upon this important subject, repugnant, as it was, to the very first principles of reason ; and in the following century the voice of many a servant of God was raised against this decree of the Romish church. Wickliffe openly attacked the doctrine of transubstantiation, and was followed in this course by many of those who imbibed his opinions ; amongst whom none bore a nobler testimony against this doctrine, than the illustrious Lord Cobham. When brought before his accusers on the charge of heresy, they pressed him with the “murderous question” concerning material bread ; and he boldly made answer, “The Scriptures make no mention of this “word *material*, and therefore my faith hath nothing “to do therewith : but this I say and believe, that “it is Christ’s body *and* bread.” One of the bishops who were present hereupon declared, that it was a

manifest heresy to say, that it was *bread* after the sacramental words were spoken: to whom Lord Cobham replied in these words: "St Paul was, I am sure, as wise as you, and more godly learned, and *he* called it *bread*: 'The bread that we break,' saith he, 'is it not the partaking of the body of 'Christ?'" The Archbishop of Canterbury then spake of a writing which had been sent to him, containing that which, he said, "had been clearly determined upon this point by the Church of Rome and of holy doctors." To which observation Lord Cobham replied in these striking words:—"I know none holier than Christ and His apostles, and as for *that* determination, it is none of *theirs*, for it standeth not with the Scriptures, but is manifestly against them. If it be the *Church's*," he added, "it hath been hers only since she received the great poison of worldly possessions." And for this bold assertion of the supremacy of God's Word, and his refusal to acquiesce in what he believed to be the unscriptural doctrine of the Church of Rome on the subject of the Eucharist, this faithful witness for the truth perished in the flames.

Some years later the noble lady *Anne Askew* bore similar testimony against the favourite dogma of

Rome. When asked by her accusers if it were true that she had said that "priests could not make the "body of Christ?" "I have read," she replied, "that "God made man: but, *that man can make* God, I "never yet read, nor, I suppose, ever shall." In another of the examinations to which she was subjected, she boldly affirmed that "what *they* (the "Papists) called their God was *a piece of bread*: for "proof thereof," she continued, "make it when you "list, let it but lie in the box three months, and it "will be mouldy, and turn to nothing that is good: "wherefore I am persuaded," she added, "it cannot "be God." The cruel *rack*, and then the *flames*, were the only arguments that her enemies could adduce to silence a faith like this!

Soon after came the horrors of Queen Mary's reign, and throughout the whole of this period the doctrine of the conversion of the elements in the Eucharist into the actual body and blood of Christ continued to be enforced; and still many of the servants of God in this country nobly persevered in maintaining what they believed to be the truth upon this point, and heeded not "cruel mockings and scourgings," no, nor the fagot and the stake, in defence of their opinions upon a subject which they, like the Papists

themselves, regarded *as one of vital interest*. Hear the word of the illustrious martyr, John Bradford:

"The living God," he says, "dwelleth not in temples made with hands, nor in *pyxes* and *chests*."

And again: "I have proved," he says, "that this their doctrine of transubstantiation is *an untruth* : and forget not," he adds, "that it is the whole stay of all popery, and the pillar of their priesthood, whereby *Christ's* priesthood, sacrifice, memory, and truth, is *hindered*, yea, *perverted*, and utterly overthrown."

And in another place he emphatically exclaims, "If Baal and a *piece of bread* be God, then follow it!"

And similar was the testimony which was borne by many a faithful follower of the cross at this period in Germany, in Switzerland, in France, and even in Italy itself.

Then came the publication of the decrees of the Council of Trent upon the subject of transubstantiation, to which I called your attention in the beginning of this discourse. But the bright morning of the Reformation had now risen upon the world, and the clouds of ignorance and superstition fled away before it. The Council of Trent declared, indeed, in most intelligible language, the doctrine of the Romish church on the subject of the Eucharist—

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a doctrine unutterably absurd in itself, and, as you will hereafter see, naturally involving consequences *full of peril* to the everlasting welfare of all who receive it; and not only did the Council of Trent *declare* the doctrine of the Romish church on the subject of the Eucharist, but it also anathematized all who refused to receive that doctrine. But the voice of God's servants was not thus to be extinguished; and that voice has been heard from that hour to this, in louder and still louder accents, in opposition to this monstrous doctrine, and I trust, by God's grace, will never cease to be heard against it, till this doctrine shall be exploded in every country of Christendom, and all the followers of the cross shall believe, with our own scriptural church, that "the body of Christ is given, taken, and eaten, in the supper, *only* after a *heavenly* and *spiritual* manner," and that "the *mean*, whereby the body of Christ is received and eaten in the supper, is *faith*."

I have now, my brethren, endeavoured to shew you at what period, and under what circumstances, the doctrine of transubstantiation was introduced into the Romish church. I have endeavoured also to shew you how vehemently it has never ceased to be opposed, notwithstanding the peril incurred by its

opposers, of perishing beneath the hands of the executioner. It now becomes my duty, in conformity with the plan proposed by me in the beginning of this discourse, to set before you the arguments by which the writers of the Romish communion endeavour to uphold this doctrine: but time does not admit of my doing so on the present occasion, and I must reserve what I have to say on this part of my subject till Sunday next.

Oh, may God give such grace to every one amongst us, that we may never be led astray by those fearful corruptions by which Satan draws away men's minds from the pure doctrines of the Gospel as they are set forth in Holy Scripture! May our heavenly Father, in His great mercy, ever preserve us safe from all the "devices" of the great enemy of our salvation, and enable us to "*prove* all things, and *hold fast* that *which is good*!"

II.

TRANSUBSTANTIATION.

SERMON II.

MATTHEW XXVI, 26, 27, 28.

- “ And as they were eating, Jesus took bread, and blessed it, and
 “ brake it, and gave it to the disciples, and said, Take, eat ;
 “ this is my body.
 “ And he took the cup, and gave thanks, and gave it to them,
 “ saying, Drink ye all of it ;
 “ For this is my blood of the new testament, which is shed for
 “ many for the remission of sins.”

IN my last discourse, I brought before you, my brethren, that doctrine of the Romish church, the belief of which she has for many centuries shown herself especially desirous of enforcing by every argument at her command, and the *rejection* of which was the match that set light to the fires of persecution in those ages in which Rome had power over the *bodies* as well as over the minds of men. I shewed

you how the Council of Trent, to whose decisions all members of the Romish church are bound to yield implicit submission, and the creed of Pope Pius IV, to which every convert to that church is bound to assent, unite in declaring that, after the words of consecration have been pronounced by the priest over the bread and wine in the Eucharist, the bread and wine lose their proper nature, cease to be bread and wine, and are each of them transformed into the actual "body and blood, bones and nerves, soul and "divinity, of the Lord Jesus Christ!" I then shewed you, by extracts from their writings, that the fathers of the Christian Church, during several centuries, maintained sentiments upon this subject in direct opposition to the monstrous doctrine of the Church of Rome. I further shewed you that there was no evidence whatever to lead us to suppose that either Jews, or heathens, or apostate Christians ever heard that such a doctrine was maintained in the Christian Church in the early ages of its existence; and I shewed you that there was the strongest ground to believe that this doctrine was never known amongst Christians till the *eighth* or *ninth* century, when the whole of Europe was immersed in the darkest ignorance and superstition, when idol-worship extensively

prevailed in the Church, and when the power of the Romish pontiffs was upheld by the sword, and woe was to that man who dared to dispute their authority, or refuse to acquiesce in their decisions. And I shewed you, lastly, how this doctrine of the transubstantiation of the elements in the Eucharist, after it was introduced into the Church, was opposed by many of the most learned even of the Romanists themselves, and how, in this country, when the translation of God's holy Word into our own language gave the people the opportunity of searching it for themselves, they soon learnt to reject this doctrine with horror, and preferred to perish by the rack or the flames, rather than to admit that a priest could "*create his Creator.*"

It now becomes my duty to bring before you the arguments, if they may be so called, by which the writers of the Romish church endeavour to maintain the truth of their doctrine of the transubstantiation of the elements in the Eucharist into the actual body and blood of the Lord Jesus Christ.

I. The *first* argument which is usually adduced by Romish disputants in proof of the truth of this doctrine is grounded on the alleged testimony of the fathers upon this subject. It is asserted that all the

fathers of the Church, even from the earliest ages, teach this doctrine.

This, however, is far from being the case. You will, no doubt, remember, my brethren, that in my last discourse I proved to you, by extracts from their writings, that several of the most eminent fathers of the first five centuries employ language in speaking of the Eucharist utterly irreconcilable with the Romanish notion of the conversion of the bread and wine into the actual body and blood of the Redeemer. I will not deny that passages may be found in some of the fathers in which language is employed in reference to the Eucharist which *appears* at first sight to give some countenance to the doctrine of the Romanist, the *bread* employed in the sacrament being spoken of in such passages as the *body*, and the *wine* as the *blood* of Christ: but it is to be observed that in *several* of these passages there is *conclusive internal* evidence that such expressions were used by the writers in a *figurative* or *mystical* sense, it being declared in such passages that the partaking of what is *called* by the writer the *body* and *blood* of Christ, "nourished THE BODY," as well as "the *soul*," of the recipient; which clearly proves that the writer, although he had spoken of the *bread* as the *body*, and

of the *wine* as the *blood* of Christ, regarded them merely as *emblems* or *representations* of His body and blood ; for the Romanist himself will not affirm that, upon the supposition that the *bread* becomes *the actual body* of Christ, and that the *wine* becomes *His actual blood*, they can "nourish THE BODY" of him who receives them into his stomach in the Eucharist : even *he* is obliged to admit that this can be true, only upon the supposition that the bread and wine remain *unchanged* in the sacrament, an admission which obliges him to admit also, that in several passages in which the early fathers speak of the sacramental *bread* as the *body*, and of the *wine* as the *blood* of Christ, they must have intended to be understood as so speaking of them only in a FIGURATIVE sense, and that they considered them as nothing more than *representations* or *memorials* of Christ's body and blood.

In respect to some other passages in which certain of the early fathers speak of the sacramental *bread* as the *body*, and of the *wine* as the *blood* of Christ, and in which there is none of the *internal* evidence to which I have just alluded, to shew that they used these expressions only in a *figurative* sense, it is to be observed that *other* passages may, in most cases, be

found in these same fathers distinctly maintaining the *Protestant* doctrine on the subject of the Eucharist, which passages abundantly justify us in conceiving, that in those parts of their writings in which we find language which *seems* to imply that they regarded the sacramental bread as the *body*, and the *wine* as the *blood* of Christ, they used such language in a FIGURATIVE sense. Moreover, we have, my brethren, as I shewed you in my last discourse, the distinct assertion of the most eminent of all the fathers, the learned and eloquent *Augustine*, that the words of our blessed Lord in the original institution of the Eucharist, on the right interpretation of which the whole question rests, are to be understood in a *figurative* sense; and we have also, as I shewed you, the testimony of *Facundus*, an African bishop of the sixth century, that it was the custom of himself, and of other fathers of the Church, to speak of the sacramental bread and wine as the *body* and *blood* of Christ, *not* because they considered that the bread was *properly* His body, or that the wine was *properly* His blood, but they employed these expressions in a *figurative* sense, as they conceived them to have been employed by Christ Himself in the original institution of the Eucharist.

But even if this were not so : even if there really do occur a few passages in some of the fathers which *seem* to teach the Romish doctrine of transubstantiation in such terms that we are unable to shew, by any conclusive arguments, that the language employed in such passages is to be understood in a *figurative* sense, we surely shall not conceive, for a moment, that these passages are to regulate our faith upon this important subject. No : what we should say, if any such passages as these could be brought before us, would be, "To the law and to the testimony : if they speak not according to this word, it is because there is no light in them." *Our* faith standeth not in the word of *men*,—of weak, fallible *men*,—but in that of *the living God*. When the venerable Bishop Latimer was pressed by his accusers with quotations from the fathers on the very subject under our consideration, he nobly replied, that "such proofs had no weight with *him* : that the fathers, no doubt, were often deceived ; and *he* never depended upon *them*, but when *they* depended upon *Scripture*." "Then you are not of St. Chrysostom's faith," replied his antagonists, "nor of St. Austin's ?" "I have told you," answered Latimer, "*I am not ; EXCEPT WHEN THEY BRING SCRIPTURE FOR WHAT THEY SAY.*" And

so, my brethren, will we say : for so says our own scriptural church in her Sixth Article, in which she speaks as follows :—"Whatsoever is not read *in holy Scripture*, nor may be proved thereby, is not to be "required of any man, that it should be believed as "an article of the Faith, or be thought requisite or "necessary to salvation."

I have, I think, said enough to prove the worthlessness of the first argument which Romanists are wont to employ in support of the truth of their doctrine of transubstantiation. I will proceed, therefore, to the consideration of the *second* argument which they are accustomed to adduce in support of this doctrine.

II. This argument is drawn from the language employed by our Lord Himself in the original institution of the Eucharist, when He "took bread, and "blessed, and brake it, and gave it to his disciples, "and said, *Take, eat ; this is my body ;*" and when also He said of the cup which He gave to them, "Drink "ye all of it : *for this is my blood of the new testament.*" These words, it is asserted by the Romanist, must be understood in a *literal* sense, and, being so understood, at once establish the doctrine of transubstantiation. Our Lord, it is asserted, here distinctly

declares, that the *bread* which He took, and blessed, and brake, and gave to His disciples, that they might eat it, *was* His *body*, and that the *cup*, of which He commanded them to drink, *was* His *blood*: there can, therefore, says the Romanist, be no doubt entertained by the believer, that the *bread* really *was* His *body*, and that the *cup*, or rather, that the *wine* which it contained, *was* His *blood*; and, in like manner, when the priest now declares of the bread and wine in the Eucharist, that they *are* Christ's body and blood, there can be no doubt that the bread and wine immediately lose their proper nature, and become the actual body and blood of the Lord Jesus Christ. The whole force of this argument, therefore, depends on the truth of the assertion, that our Lord's words, "*This is my body*," "*This is my blood*," in the original institution of the Eucharist, are to be understood in a *literal* sense. But if these words are to be understood in a *literal* sense *by us*, it is undeniable that they ought to have been so understood by the eleven disciples, to whom they were originally addressed; for it cannot possibly be maintained by any reasonable argument that our Lord intended His words to be understood by the eleven disciples in *one* sense, and by *us* in *another*. The question, therefore, for

our determination, is this:—Did the eleven disciples understand the words of our Lord in a *literal* sense? I unhesitatingly assert that they did *not* so understand them; and I ground this assertion on these reasons:—

1st. Because, if the eleven disciples had understood these words of our Lord in a *literal* sense, they must have believed that, while He was in His own well-known actual living body sitting before them, He held in His *hand another* actual body of Himself, which other body of Himself He afterwards broke or divided into *eleven* entire bodies of Himself, and gave *one* of them to each of the disciples that they might eat it; and had they really believed a doctrine so monstrous as this, it cannot be doubted by any unprejudiced inquirer, that they would immediately have given utterance to the astonishment which they must unquestionably have felt on hearing it announced to them, and would at once have asked their Lord “how such a thing could be.” They were ready enough to ask our Lord to explain the meaning of any doctrines which He propounded to them with which they were previously unacquainted, even in cases in which there seems to *us* to have been little necessity for any explanation: yet, on this occasion,

on which, *if they understood our Lord's words in a literal sense*, He propounded to them the most extraordinary doctrine that had ever been revealed since the world had begun, there is nothing to lead us to believe that they uttered a word of surprise, or asked for a word of explanation. Is it possible to account for this but upon the supposition that the eleven disciples understood the words of our Lord in a *figurative* sense,—understood Him as enjoining them to eat the *bread* which He then brake and gave to them, as a *memorial* of His body, which was soon to be broken on the cross on their behalf, just as they had that very evening partaken of the paschal lamb, as a *memorial* of the deliverance of the firstborn of the Israelites on that memorable night in which the angel of the Lord slew all the firstborn of Egypt?

2ndly. Another ground on which I assert that it is impossible to believe that the eleven disciples understood the words of our Lord in the original institution of the Eucharist in a *literal* sense, is this,—that had they done so, they must have understood Him as having enjoined them to violate a direct command of God, and that if they had so understood him, they would undoubtedly have expressed surprise on hearing from Him such an

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injunction. The eleven disciples, as you are aware, my brethren, were *Jews*: and it was a solemn and oft-repeated command of the Lord their God, that every child of Israel should abstain from partaking of the blood, even of the animals of whose *flesh* they might freely eat: "When the Lord thy God shall "enlarge thy border, as he hath promised thee," said Moses to his people, "and thou shalt say, I will eat "flesh, because thy soul longeth to eat flesh, thou "mayest eat flesh, whatsoever thy soul lusteth after. "Only be sure that thou eat not ~~THE~~ BLOOD, for the "blood is the life; and thou mayest not eat the life "with the flesh. Thou shalt not eat it: thou shalt "pour it upon the earth as water." And we have every reason to believe that this command was scrupulously obeyed, and that the Jews, in every period of their history, religiously abstained from eating any portion of the blood of the animals of which their law permitted them to partake. Is it possible, then, to conceive that the eleven disciples could have understood our Lord as enjoining them to drink the blood—not of a senseless *animal*—but of a *man*,—even *His own* blood, and that they should ask for no word of explanation, and utter no word of surprise or remonstrance, but at once quietly and readily obey him?

But Romanists being obliged to admit that the eleven disciples sought no explanation of the meaning of our Lord's words, and expressed no surprise at them, when He declared to them (as Romanists assert that He did) that the bread which He gave to them was His *actual body*, and that the wine which He distributed to them was His *actual blood*, endeavour to account for the silence of the disciples upon this occasion by asserting that our Lord had previously instructed them in the nature of the Eucharist in a conversation which He held with them a year before, which is recorded in the 6th chapter of St. John's Gospel. In the course of this conversation our blessed Lord affirmed that *He* was "the living bread" which came down from heaven; and that if any "man ate of that bread he should live for ever;" and then he added, that "the *bread*" which He would give was "his *flesh*," which He would give for the life of the world. It seems that some of the carnally minded amongst the Jews who heard these words, understood them *literally*, and "enquired among themselves, saying, How can this man give us his 'flesh to eat?'" Whereupon our Lord repeated the declaration He had already made, and said unto them, "Verily, verily, I say unto you, Except ye eat

“the flesh of the Son of man, and drink his blood, “ye have no life in you.” “Here, then,” triumphantly exclaims the Romanist, “it was distinctly declared by “our Lord Himself to those who were around Him, “that they must eat *His flesh*, and drink *His blood*, “or they would have no life in them; and here, “therefore, the eleven disciples were *prepared* by “their Master for the reception of the doctrine of the “conversion of the bread and wine in the Eucharist “into His *actual body* and *blood*; and therefore, when “a year afterwards He took bread and wine, and declared that the one was His *body*, and the other His “*blood*, the disciples believed that this was really so, “and felt no surprise on hearing this declaration, and “ate the bread and drank the wine at their Lord’s “command, believing that in so doing they received “into their stomachs His actual body and blood.”

But let us pause for a moment ere we admit the sufficiency of this mode of accounting for the silence of the eleven disciples at the original institution of the Eucharist, to consider some of the monstrous consequences which are inextricably involved in the supposition, that the disciples understood the words of our Lord in the conversation recorded in the sixth chapter of St. John’s Gospel in a *literal* sense. Our

Lord in this conversation said "*Whoso eateth my flesh and drinketh my blood, hath eternal life.*" If the disciples understood these words in a *literal* sense, they must have believed that every man, however defective his faith, however degraded his character, however many his crimes, who should in the holy sacrament of the Eucharist, eat the bread and drink the wine offered him by the priest, became, by so doing, possessor of "eternal life." But can you believe for a moment, my brethren, that the disciples ever entertained such a notion as this? Again, in the course of the conversation now under our consideration, our Lord declared to those around Him, that "except they ate His flesh and drank His blood, they had no life in them." Now, if the disciples understood these words *literally*, as the Romanist affirms that they did, they must afterwards have believed, that the penitent thief had "no life" in him, notwithstanding the declaration of their Master who then hung beside him, that he should be with Him that very day in paradise, inasmuch as *he* never ate the flesh or drank the blood of Christ in that carnal sense, in which, according to the Romanist, our Lord declared that it was necessary they should be received by His disciples in order that they might

have "life." Again, the eleven disciples must have believed that all infants, although they had been baptized, who died before the reception of the Eucharist, must have been lost. Is it credible, that the disciples could have entertained such an idea? Assuredly not: And they doubtless understood our Lord as speaking in this conversation in a *figurative* and *spiritual* sense; enjoining upon those who stood around him the necessity of *believing* in Him, of being united with Him by a true and lively faith. Indeed our Lord Himself distinctly declared to them, that this was the sense in which He intended His words to be understood. "It is the spirit," He said, "that quickeneth: the *flesh* profiteth nothing." I hold it to be impossible to reconcile this declaration with the preceding portion of our Lord's discourse, but upon the supposition, that in the preceding portion of it His words are to be understood in a *figurative* sense. Had our Lord declared in the preceding part of His discourse, as the Romanist affirms that He did, that "whoso ate His *flesh*, His *actual* flesh, had "eternal life," would he subsequently have declared, that this flesh "*profited nothing*?" In other words, could our Lord have declared in *one* part of His discourse, that His flesh "*profited*" to such an

extent, that he who partook of it *became possessor of eternal life*, and in *another* part, that this same flesh *profited nothing*? The supposition is absurd, and therefore at once to be rejected; and we are justified in affirming, that our Lord's words in this discourse were doubtless understood by the eleven disciples in a *spiritual* sense, and that there was nothing whatever in it in the slightest degree calculated to *prepare* them for the reception of the monstrous doctrine which, according to the Romanist, our Lord a year afterwards propounded to them, when, in the institution of the Eucharist, he enjoined them to eat His actual flesh and to drink his actual blood. No, my brethren, there is assuredly nothing in the conversation of our Lord recorded in the sixth chapter of St. John's Gospel, which can in any way account for the *silence* of the eleven disciples at the institution of the Eucharist on the supposition that they understood the words of our Lord on this latter occasion in a *literal* sense. No: for aught that is found in the sixth chapter of St. John's Gospel, the silence of the eleven disciples at the institution of the Eucharist is as *inexplicable* as ever, and remains an invincible evidence that they did *not* understand our Lord's words on that occasion in a *literal* sense. But their

silence in that instance is immediately accounted for on the supposition that they understood the words, which our Lord then used, in a *figurative* sense, that they understood Him as simply enjoining them to eat the *bread* which He then brake and gave to them as a *representation* or *memorial* of His body about to be broken and wounded for them, and to drink the *wine* which He distributed to them as a *representation* or *memorial* of His blood, about to be poured out *for them* and "*for many*, for the remission of sins."

And now, my brethren, let us consider for a moment *how natural it was* for the eleven disciples to have understood our Lord's words at the institution of the Eucharist in a *figurative* sense.

1. In the *first* place, the paschal lamb, of which they had just partaken, they were wont to hear perpetually spoken of as the *actual passover* of the Lord. In the original command to the Israelites, who were then in captivity in Egypt, to slay a lamb according to their several families, of which they were enjoined to partake, and with whose blood they were to strike the lintels and posts of their doors, in order that the Angel of the Lord might "*pass over*" such doors, when he went through the land to smite all the firstborn of the Egyptians, the *lamb* itself is

called the "PASSEVER." In the 21st verse of the twelfth chapter of Exodus, we find these words:—"Then Moses called for all the elders of Israel, and "said unto them, Draw out and take you a lamb, "according to your families, and *kill the PASSEVER*;" and again and again in the historical books of the Old Testament the LAMB eaten at the Paschal Supper is spoken of as "*the PASSEVER*." And what think you, my brethren, did the eleven disciples understand by such an expression? Why this doubtless—that the *lamb* was thus spoken of, not as being itself the "passover," but as being a *memorial* of the "passing over" of the houses of their fathers on that night "much to be remembered," when all the first-born of Egypt perished beneath the sword of the destroying angel? And what therefore was more natural, when our Lord declared to the eleven disciples, that the bread, which He brake and gave to them in the institution of the Eucharist, *was his body*, than that they should understand Him as thereby intending merely to affirm, that this *bread* was the *representation* of His body, and was to be eaten by them and His believing followers to the end of time, *in remembrance* of the breaking or wounding of His body on their behalf?

2. Again, not only in the account of the institution

and celebration of the *passover*, but in numerous other passages of the Old Testament, the disciples had been accustomed to find language employed in a *figurative* sense. For instance, in the account of the interpretation of Pharaoh's dream in the 41st chapter of Genesis, Joseph is represented as having asserted that the seven good kine *were* seven years, that is, *represented* or *signified* seven years, and so in many other passages. And not only so, but our Lord Himself, in various conversations with these very disciples, had again and again employed language which they beyond all doubt understood as having been employed in a *figurative* sense. He had spoken of Himself as being a "*door*." Did the disciples thereby understand Him as affirming that He was a literal and actual *door*? Undoubtedly not: but they understood Him as using this expression in a *figurative* sense. And so in many other instances; and doubtless, therefore, they understood Him as speaking *figuratively* when, at the institution of the Eucharist, He declared to them that the bread which He brake and gave to them *was* His body, and that the cup of which He commanded them to drink *was* His blood; inasmuch as it would have been, if possible, less absurd to have supposed that their Lord was an

actual door, or an *actual vine*, than that He should have held in His own hand eleven distinct bodies of Himself. When our Lord declared that He was a *door*, the disciples *saw* that this was not literally true, and inferred that He used this expression in a *figurative* sense; and when He said of the *bread* which He held in His hand, that it was *His body*, they doubtless understood Him as having used this expression also in a *figurative* sense, and in like manner, no doubt, they understood His declaration, that the cup, of which He gave them to drink, was *His blood*; they doubtless understood Him in this case as simply affirming that the *bread* which He brake was to be regarded and received by them as a *representation* or *memorial* of His body soon to be broken, and that the *wine* was to be regarded and received by them as a *representation* or *memorial* of His blood soon to be shed for them; as it is indisputably clear that St. Paul afterwards understood these words of our Lord, who again and again in his first epistle to the Corinthians, calls the bread *after consecration* simply "BREAD," and clearly had no idea that it had thereby become, as the Council of Trent declares that it does, *the actual body of Christ*!

The Romish notion, therefore, that the doctrine of

Transubstantiation is taught in the words used by our Lord in the original institution of the Eucharist, I hold to be utterly untenable, because it involves the supposition that the eleven disciples understood the words of our Lord in a *literal* sense, and therefore heard Him propound the most monstrous doctrine that was ever promulgated to the world, without asking for a word of explanation, or expressing a feeling of surprise.

I need not, I think, say more in proof of the utter worthlessness of the Romish argument in defence of the doctrine of Transubstantiation—*that it is taught by the Scriptures*. No, my brethren, the Scriptures give no countenance to this monstrous doctrine; a doctrine so absurd, that we can scarcely be surprised at the declaration of the Arabian philosopher, who, after visiting certain countries in which this doctrine was maintained, exclaimed, "I have travelled over the world, and have found divers sects: but so sottish a sect or law I never found as is the sect of the Christians: because with their own teeth they devour the God whom they worship." And yet, in spite of its *absurdity*, in spite of *reason*, in spite of *Scripture*, the Romish church still persists in teaching this monstrous doctrine; still calls on all her

members to bow down in lowly adoration before their consecrated wafer, and worship it as the incarnate God! But *we*, my brethren, "have not *so* learned "Christ." *We* do not believe in a God who can be made at any moment by the word of a priest, and who can be crushed between the teeth and received into the stomach of His worshippers. No; but we believe in a God who was made man for us, and who died, and rose again, and sat down on the right hand of the Majesty on high: and we worship Him *there*, high in the heaven of heavens, which opened their everlasting doors to receive Him amid the triumphant shouts of the angelic myriads who do His bidding. We worship Him there as He sits on His mediatorial throne, "making intercession for us;" and we believe, for we know it of a truth, because the word of truth has assured us of it, that there He will REMAIN, till "those times of the restitution of all "things, which God hath spoken by the mouth "of all His holy prophets since the world "began;" when He shall come again in the clouds of heaven, to punish His enemies with everlasting destruction, and to take for ever to Himself *them that are His*.

Let us now turn to the consideration of some of the

statements of the Church of Rome in connection with their doctrine of *Transubstantiation*.

1. In the first place, it is affirmed by the Council of Trent that if the officiating priest does not *intend* to consecrate the bread before him, no transubstantiation of it takes place: it remains *bread* still.

"If any one shall say," affirms the Council in the 2nd Canon of the seventh Session, "that the *intention* of doing at least what the church does, is not required 'in ministers, while they *make* and *administer* the sacraments, *let him be accursed*.'" And in the Romish missal, the authority of which is admitted by every member of the Romish church, we find these words:

"If any one does not *intend* to consecrate, but only "to act deceitfully; in this case *he does not consecrate*; "*because intention is necessary*."

It is clear, therefore, from these statements, that if the priest while he utters the words of consecration over the elements does not *intend* to consecrate them, no transubstantiation of them takes place. The *bread* remains *bread* still; and mark the consequence, my brethren. The people in such a case bow down and worship, not the actual body of Christ, as they suppose, but, by admission of the Romanist himself, they worship *a piece of bread*; and receive into their

mouths *not* the body of the Lord Jesus Christ, but *an unconsecrated wafer*. And further, as it never can be known with certainty by the worshipper, whether the officiating priest *intends* to consecrate the elements or not, the people can never know with certainty when they kneel in adoration before the host, whether they are offering worship to the incarnate God, or to a *piece of bread*; and can never know with certainty whether they have received into their mouths the body of Christ or merely a material and unconsecrated wafer.

2. And not only does the transubstantiation of the elements in the Eucharist into the actual body and blood of Christ depend, according to the Church of Rome, on the *intention* of the priest to consecrate, but also on the miller and the baker; for, according to the same authority, these also may, either by design or neglect, prevent the transubstantiation of the elements from taking place. "If the bread be not *"wheaten,"* says the Romish missal, "or if wheaten, "it be mixed with grains of another kind, in so great "a quantity, that the bread does not *remain WHEATEN "BREAD*, or if it be otherwise corrupted or adulterated, *the sacrament is not formed.*"

So that, even if the priest *intended* to consecrate,

yet if the miller who *ground* the corn, or the baker who made the flour into a wafer, were negligent or dishonest, and mixed too great a quantity of other flour, or any foreign substance with the wheaten flour, then the *intention* of the priest signifies nothing ; and the wafer to which the people bow down, and which they afterwards receive into their mouths, is not, even according to the Church of Rome itself, a *God*, but a *wafer* still.

It is the same with the *wine*. It is declared by the Romish missal, that if the wine "be made from "*sour* or *unripe* grapes, the sacrament is not formed." So, in this case again, the *intention* of the priest signifies nothing. He may *intend* to consecrate, but the transubstantiation of the wine into the actual blood of the Redeemer, depends upon the *ripeness* or *unripeness* of the grapes of which the wine was made !

I assure you, my brethren, that these marvellous statements are distinctly set forth in the Romish missal, and that every member of the Romish church is bound to acquiesce in them, and to receive them ! Yes, my brethren, wonderful as it must appear to you, it is distinctly laid down in the authentic documents of the Romish church, that the transubstantiation of the elements of bread and wine in the

Eucharist into the actual body and blood of Christ, depends upon the contingencies which have been enumerated. Yes; the Romish priest can make a God: at least so says his church. Yea, he can make as many gods as he pleases; but he cannot make them, except of *wheaten* bread, and wine made from *ripe* grapes! O ye idolatrous Brahmins! Ye Priests of Juggernaut, and of Buddha, hide your diminished heads! for never, in your wildest, maddest dreams, did you teach your votaries to worship so base a god as this! And *this*, they tell us, is the God of heaven and earth, "the high and lofty One, that inhabiteth eternity! Oh, marvellous long-suffering of the King of kings, that He rendeth not the heavens, and that He cometh not down *before the appointed hour*, to take swift vengeance on those who thus blaspheme His name! Yet still He is waiting; the day of His vengeance still tarries: and still He cries, by His ministers and by His Word, "Come out of her, my people. Come out of that "apostate church, that ye be not partakers of her "sins, and *that ye receive not of her plagues!*"

And even now, my brethren, the catalogue of the monstrous doctrines of the Church of Rome in connection with the tenet of the transubstantiation of

the elements in the Eucharist is not complete. I assure you, that it is with intense reluctance that I bring before you doctrines which appear to me to be so blasphemous as those of the Church of Rome in reference to the holy Eucharist; and it is only a strong feeling of duty that induces me to do so; but I cannot but believe that if the real doctrines of the Romish church upon this subject, as set forth in her own authorized documents, were better known amongst us, there would be few indeed who would venture to join her communion. . Allow me then, to bring before you one more of her statements in connection with her doctrine of transubstantiation. It appears from the missal, that when their wafer god has been duly made from *wheaten* flour and *juicy* grapes, it is a god which cannot take care of itself; it is a god "*which the wind may blow away, or which may be taken by some animal.*" This is an exact translation of the words of the missal. . Yes, my brethren, such is the statement of the Romish church. The transubstantiated wafer may blown away by the wind, or devoured by the vilest animal! And yet this poor helpless bit of paste, they tell us, is a *God!* "*the true body of the Lord Jesus Christ!* yea, very "*and entire Christ!*"

Oh, for an Elijah to stand, as once *he* stood on Carmel; he alone the prophet of the Lord among near a thousand priests of Baal! Oh, for an Elijah, to mock and say to the priests of Rome, as once *he* said to those of Baal, "Cry aloud, for he is a god: "peradventure he sleepeth, and must be awakened." And if they should indeed cry unto this their wafer god, from morning even until evening, there would assuredly be "no voice, nor any to answer, nor any "that would regard it."

Oh, my brethren, judge ye in this matter. Is this the Christian's God? Or is the whole doctrine of Rome upon this subject an awful delusion of Satan *to draw men away from God, to debase the Lord of glory, and destroy the souls He died to save?*

And now, my brethren, what can I more say? All *Scripture* is against the doctrine of transubstantiation. All *reason* is against it. The voice of the early ages of the Church is against it; and yet this monstrous doctrine is still maintained by the Church of Rome, and her priests go on daily making their wafer gods; thus, as Archbishop Tillotson truly says, "pretending to a power above that of God Himself;" and people go on daily bowing the knee before these *priest-made* gods, and paying to a senseless bit

of *bread* the adoration which is due to the living God, *and to Him alone*; and when they have worshipped this so-called god, they open their mouths and swallow it. And if any of them are left, the priest puts them into a box, and suspends them over the altar, or carries them about with him in his pocket! And if they forget them for a month they will be mouldy and decayed! And yet they affirm, that each of these bits of consecrated wafer is the actual body and blood, yea, "the very soul and divinity," the *immortal* soul, the *glorious* Godhead of Him who came down from heaven, and is ascended thither again! Oh, *where* in the annals of all nations, where can we meet with doctrines so monstrous, so horrible as these? *What!* the God, "whom heaven and the "heaven of heavens cannot contain," be created by a priest, and carried about in his pocket! Oh, well and wisely do the popes and priests of Rome shut up God's holy Word from their disciples! for assuredly if men knew the glorious character of the Eternal God as He is there revealed, all, whose minds were not darkened by the great enemy of *God* and *man*, would shrink with horror and dismay from a doctrine which they are now taught to receive with an awful reverence, a blind superstitious prostration of soul and body!

Oh, my brethren, let us not err in believing that it is some slight difference of opinion which separates us from the Church of Rome on this important subject ; for if *our* view of it be in conformity with God's Word, as we believe it to be, how *hateful* in His sight must be that perversion of it, of which the Church of Rome has been guilty in this matter, and which she persists in maintaining, and declares that she will *continue* to maintain while the world endures ! Oh, may God give us grace evermore to "hold fast" the *truth* upon this subject ! May no sentimental miscalled *charity* ever lead us to look with indifference, even for a moment, upon what—if we believe our own doctrine to be true—we must believe are the fearful and blasphemous errors of the Church of Rome in reference to this subject ! Oh, may no fanciful dream of *unity* ever lead us to think lightly of those errors ! When those amongst our countrymen who had been brought up in the belief of the truth of the Romish doctrine of transubstantiation, were led by God's grace, at the glorious era of the Reformation, to see it in its true character *they* assuredly thought not lightly of this matter ; and rather than acquiesce in the decisions of the Romish church upon it, were content to go to *prison*

and to *death* ! And shall *we* show ourselves their degenerate and unworthy descendants ? Shall *we* think the truth upon this subject of little moment, when *they* thought it of such inestimable value, that they willingly poured out their *life's* blood in its defence ? Oh, no ! and that it may *not* be so, may God give us grace to prize ever more highly the great truths which our Bible teaches us, when it is read to us in this "house of prayer," and when we sit alone in our chamber, with no guide but the Spirit of God, and no desire but to discover "what the Lord our God will say to us" in its sacred pages ! Thus shall we learn to think rightly of *Him* who sitteth "at the right hand of God, from henceforth expecting till His enemies be made His footstool." We shall think of Him as the apostles thought of Him after He had been taken from them. *They* had "known Christ *after the flesh* ;" they had *known Him as a man* : they had *loved Him as a man* ; but "now henceforth they know Him thus no more." He has taken again His *kingly* glory, "the glory which He had with the Father before the world was." The body in which He hung upon the cross, now glorified, He still retains ; and in that body, in brightness such as mortal eye never yet beheld, He shall come

again *at the appointed hour* ; myriads of angels shall swell His train ; the thousands of His redeemed ones shall be gathered before Him ; while His *enemies* shall call upon the mountains and the rocks to fall on them, and hide them from His wrath, and shall call upon them *in vain*. THIS, THIS is “the Christ of “God ;” “the King of kings, and Lord of lords.” *Oh, how unlike the wafer idol of Antichrist !*

III.

THE SACRIFICE OF THE MASS.

SERMON III.

HEBREWS X, 14.

“For by one offering he hath perfected for ever them that are
“sanctified.”

IN my last two discourses I brought before you, my brethren, the Romish doctrine of transubstantiation, or of the conversion of the elements of bread and wine in the Lord's supper into the actual body and blood of the Lord Jesus Christ. It is my desire on the present occasion to direct your attention to a tenet of the Romish church intimately connected with the doctrine of transubstantiation. I allude to what is called by the members of the Romish church the doctrine of “*the sacrifice of the mass*.”

Not only is it asserted in the canons of the Council

of Trent, and in the creed of Pope Pius IV., that the bread and wine in the Eucharist cease, after consecration, to be bread and wine, and become the "actual body and blood, soul and divinity" of the Lord Jesus Christ; but it is further declared, that the elements, when thus transformed, are "offered to God," as "a *true, proper, and propitiatory* sacrifice "for the living and the dead;" and it is declared also, that the Lord is "*appeased* by the oblation of this "sacrifice," and a curse is denounced upon those who shall refuse to receive this doctrine, and shall dare to affirm that "the sacrifice of the mass is only a sacrifice of praise and thanksgiving, or a bare *commemoration* of the sacrifice made upon the cross, and "that it is *not propitiatory*."

Hear the exact language of the Council of Trent upon this subject:—

"The visible sacrifice," says the Council, in its 22nd session, "is propitiatory for the quick and the dead; and since in this divine sacrifice which is "performed in the mass, the same Christ is *contained*, "and is *bloodlessly immolated*, who *once* offered Himself bloodily upon the cross; the holy Council "teaches that this sacrifice is PROPITIATORY, and that "by *ITS means*, if we approach God contrite and peni-

“tent, with a true heart and a right faith, and with
“fear and reverence, we may obtain mercy and grow
“in seasonable succour. For the Lord *appeared by*
“*the oblation of this sacrifice*, granting grace and the
“gift of repentance, *remits even great crimes and sins*.
“There is *one* and the same *victim*, and the same per-
“son who *now* offers *by the ministry of the priests*, who
“*then* offered Himself upon the cross, the mode of
“offering only being different. And the fruits of that
“bloody offering are truly most abundantly received
“through *this* offering, so far is it from derogating
“in any way from the former. Wherefore it is
“properly offered, according to the apostolical tra-
“dition, not only for the *sins, pains, satisfactions*, and
“other *wants* of the faithful, but also for the DEAD in
“Christ, WHO ARE NOT YET FULLY PURGED OF THEIR
“SINS.”

And the third canon of the same session of the Council runs as follows :—

“If any one shall say that the sacrifice of the mass
“is only a sacrifice of praise and thanksgiving, or a
“bare *commemoration* of the sacrifice made upon the
“cross, and that it is not PROPITIATORY, or that it
“profits only *the receiver*, and that it ought not to be
“offered for the living *and the dead*, for their *sins*,

"pains, satisfactions, and other wants, let him be accursed."

And to the same purport is the fifth article of the Creed of pope Pius IV., which runs as follows :—

"I profess likewise that in the mass there is offered to God a *true, proper*, and PROPITIATORY sacrifice for the living and the dead."

Here then we have it distinctly affirmed by the authorized documents of the Romish church, that the transubstantiated elements are offered up in the Eucharist as "a proper and PROPITIATORY sacrifice for the sins of men, both of the living and of the dead." In other words, it is here affirmed, that the priests of Rome, after they have uttered the Latin words of consecration over the bread and wine, and thereby, as they assert, converted them into the actual body and blood of the Lord Jesus Christ, offer up this their pretended Christ to the Father in order to obtain propitiation for the sins of the living and the dead. And, in conformity with this doctrine, it is held by the members of the Romish church, that every day, in every Romish chapel, a truly propitiatory sacrifice for sin is offered up by their priests to Almighty God. Yes, my brethren, such is the monstrous doctrine which is taught and received in the

Church of Rome even at this day, that the actual body of our Lord Jesus Christ, yea, that *entire Christ*, after He has been *made* by the priest, is daily offered up by the priest to God the Father as "a true, proper, and PROPITIATORY sacrifice for the sins of the living and the dead !

It has never been conclusively determined by writers upon this subject, at what period a doctrine so utterly repugnant to the whole scheme of redemption as it is set forth in the holy Scripture, was first heard of in the Church. The Romanist indeed affirms that both the doctrine of transubstantiation, and that of the propitiatory sacrifice of the mass, which is now under our consideration, were known and received in the Church from the earliest age of its existence ; but I have already shown you, my brethren, that this is not true with respect to the doctrine of transubstantiation, and therefore it cannot be true with respect to the doctrine of the propitiatory sacrifice of the mass, which is founded upon it. That the latter doctrine, however, was introduced into the Church at about the same time with that of transubstantiation, or very soon afterwards, is, I think, highly probable, so naturally does the former of the two doctrines appear to arise from the latter ; for, although we find the

writers of the middle ages, who oppose the doctrine of *transubstantiation*, directing their arguments rather against that doctrine, than against that of the propitiatory "sacrifice of the mass," this circumstance is easily accounted for by the consideration, that if the doctrine of the conversion of the elements into the actual body and blood of Christ had been proved to be false, that of the propitiatory sacrifice of the mass would, of necessity, have fallen with it : inasmuch as the Romanist himself would not think of maintaining that a mere piece of bread could be offered to God as a *propitiatory* sacrifice for his sins. It is in consequence of this silence of opponents in reference to the doctrine of the propitiatory sacrifice of the mass, which silence is easily accounted for on the ground which I have just mentioned, that we are unable to fix upon any precise period, and say, that at this time the doctrine in question first began to be generally believed ; and a Romanist will tell you, that this proves that it was *always* believed, and he does not hesitate to assert, that it was taught even in the Old Testament, and was received and acted upon by the apostles of our Lord. The Council of Trent speaks of the doctrine as having been alluded to by one of the Old Testament prophets, but does not

venture to adduce any passages from the New Testament in proof of its truth, but rests its reception and retention in the church on the ground of *apostolical tradition*. It seems, however, to be the policy of the Romish church in the present day to maintain, that they have the authority of *Scripture* for all their important doctrines, and to say somewhat less than in former days upon the subject of *tradition*. The present pope himself seems disposed to take this high ground in speaking of the doctrines of his church ; for in a conversation with an English clergyman in April last, he used words to this effect :—" We find *all* our doctrines in the Bible, and therefore we cannot change any point. The church must maintain them all immutably as founded on holy *Scripture*." And then he added, " The church [meaning, of course, *his own*] has maintained *one* opinion from the beginning, and it cannot alter what is founded on inspired *Scripture*."

Now, though it may seem strange to us, if all the doctrines of the Romish church are to be "*found in the Bible*," that all her pontiffs, including Pope Pius IX, should be so vehemently opposed to its being generally read by the members of their church ; and although it may seem equally strange, if all the doctrines of

the Romish church are "found in the Bible," that so large a number of the members of that church, who contrive to become possessed of a Bible, and acquire an intimate acquaintance with its contents, soon after "come out" of that church, and separate themselves from her communion; yet these assertions of the present pope, prove with sufficient clearness, that the authorities of the Church of Rome now feel that they must endeavour to discover some *scriptural* evidence of the truth of their doctrines, and that they cannot in the present day command assent to those doctrines, on the sole ground of *apostolical tradition*.

Let us proceed, then, to consider what parts of scripture the Romanist of the present day is accustomed to adduce in proof of the truth of the doctrine of "*the propitiatory sacrifice of the mass*."

The text on which Romish disputants appear to place especial reliance in reference to this question, is one to which allusion is made, as I have already stated, by the Council of Trent, in speaking upon this subject. It occurs in the writings of the prophet Malachi, at the eleventh verse of the first chapter. In the early part of the chapter, the Lord is represented as reproving the priests of the Jewish people on account of the nature of the offerings

which they presented unto Him; for instead of presenting to Him of the first and the best of their flocks and of their corn, they offered to Him that which was "polluted" and "least esteemed;" and it is then declared, that though *Israel* honour not the Lord their God, yet He will be honoured, even by those who had not hitherto known His name, and whom these His *chosen* people had been accustomed to despise; for, "*from the rising of the sun, even unto the going down of the same,*" says the Lord by the mouth of His prophet, "*my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.*"

Could there be a more touching description of the full blaze of the gospel day than is contained in these words? The Jews, who had been the chosen people of the Lord, had provoked Him to anger, and the *priests* had "despised His name;" and He declares that He will not "accept an offering at their hand;" but, He adds, a time shall come, when from all the ends of the earth, "from the rising to the setting sun," "incense" shall arise to His name, and "*a pure offering,*" and His name shall be honoured among those who were at that moment heathens and

idolaters. Hear the commentary of *Tertullian* (who lived at the end of the second century), upon these words :—

“God here says, by the angel Malachi, one of the “twelve prophets,” writes Tertullian, “I will not “accept of an offering at your hand. For from the “rising of the sun even unto the going down of the “same, my name shall be great among the Gentiles, “and in every place incense shall be offered unto my “name, and a pure offering, for my name shall be “great among the heathen, saith the Lord of hosts. “Also David says, in the Psalms, ‘Offer unto God, ye “lands of the Gentiles;’ doubtless because the “preaching of the apostles ought to go forth into “every land. ‘Offer to God honour and renown.’ “Offer unto God the *sacrifice* due unto His name. “Forasmuch as we must not appease God with “earthly, but with *spiritual* ‘sacrifices;’ as we read “it written: ‘An humble and contrite heart is a “*sacrifice* to God.’ And elsewhere, ‘The *sacrifices* to “God are sacrifices of *praise*;’ and ‘Pay thy vows “to the Most High.” “Thus, therefore,” adds Tertullian, “SPIRITUAL *sacrifices* are meant; and a contrite heart is shown to be an acceptable *sacrifice* to “God.”

Yet it is affirmed by the Romanist, that *the sacrifice of the mass* is referred to in this passage ; and it is gravely asserted, that by the *pure offering* of which he here speaks, Malachi must have meant what is called "*the unbloody sacrifice*" of the body and blood of our Lord Jesus Christ, which the priests of Rome offer up on their altars in the Eucharist !

It appears to me that the mere mention of such a gross perversion of the meaning of a well-known passage of Scripture, is itself a sufficient exposure of it ; and that it is altogether unnecessary for me to shew by any lengthened process of reasoning, that the passage in question contains no reference whatever to the Romish doctrine of the sacrifice of the mass.

2. It is also affirmed that our blessed Lord Himself "*said the first mass.*" In an abstract of the Douay Catechism, revised under the direction of Dr. Wiseman, it is distinctly asserted, that "*the Lord Jesus Christ Himself said the first mass !*" And when, think you, my brethren did this take place ? Why, according to the same authority, "at His last supper, when He instituted the Eucharist !" that is, before our blessed Lord was crucified, before His body was nailed to the cross, before His precious blood was poured out for the remission of sins, he offered Him-

self an "unbloody," yet PROPITIATORY sacrifice to the Father! The *absurdity* of such a notion is so great, that it would be but a waste of time to discuss it. The merest child must perceive it at a glance.

I am not aware that there are any other parts of Scripture which Romish writers are accustomed to bring forward in support of the doctrine under our consideration, and I think you will be of opinion that *these* give, in reality, no support to it whatever; and I need not weary you by examining certain passages of the fathers which Romanists are wont to adduce in proof that this doctrine was known and received in the church from a very early age; *because*, if I can shew you, as I think it will be easy to do, that the testimony of Scripture is *clearly* opposed to this doctrine, you would, I am sure, be disposed to attach but little weight to a passage or two of the fathers, even if they should be capable of being so explained as to appear to give some support to the Romish notion, that *a truly propitiatory sacrifice is offered by the priest in the mass for the sins of the living and the dead.*

Let us then, my brethren, proceed to examine what the Scriptures teach us upon the subject of sacrifice.

Certain it is, that from a very early period beasts were slain and offered up in sacrifice to God. The pious Abel brought of the fattest of the firstlings of his flock an offering unto the Lord. It is usually considered by divines, that he manifested by that act a conviction of his own sinful state, and his faith in that promised Redeemer, who was in due time to pour out His blood on behalf of sinners. Thus "not without blood" did Abel venture to hope for acceptance with God; and we know that his *bloody* offering was *accepted* by the Lord; while to the beauteous but *unbloody* offering of Cain, He "*had not respect.*" From this sacrifice of Abel's it has been inferred, that all the pious of the antediluvian world were accustomed to offer lambs or other animals in sacrifice unto the Lord. We know that Noah did so after he came forth from the ark; and we know that it was the constant habit of Abraham thus to approach the Lord his God. With respect to Isaac and to Jacob, we know that *they* "built altars" unto the Lord in the places in which they sojourned in the land of promise, and it can scarcely be doubted that they were accustomed to offer victims thereon. We know also, that the blood of a lamb was the appointed sign by which the destroying angel was to recognise the

dwellings of the children of Israel in that memorable night in which he slew all the first-born of Egypt; and when the law was given to Moses, the commandment of the Lord enjoined the killing of many sacrifices *daily*; as well as at the more solemn feasts. But what could all these sacrifices effect in reference to the guilt of sin? St. Paul, in the epistle to the Hebrews, distinctly states, that these sacrifices "*could never take away sins*:" he declares indeed, that "the blood of bulls and of goats sanctified to the purifying of the flesh," i.e. it was empowered to impart a *legal* and *ceremonial* cleanness, which enabled those on whose behalf the animals were offered, to come with acceptance before the Lord. But there was no *inherent* virtue in the blood of all these sacrifices; they availed only inasmuch as they foreshadowed the outpouring of the blood of our Lord Jesus Christ. It was not on account of the pious intention of the priest who slew the victim: it was not on account of the sincere devotion of him who brought it as an offering before God; but it was *because* the sacrifice foreshadowed the sacrifice of Christ, that it "came up with acceptance on the altar" of the Lord.

While the Jewish polity continued, almost everything was purged with blood. Even those *ceremonial*

uncleannesses, such as the touching of a dead body, which could not be in themselves sinful, were so "purged," for "without shedding of blood," the apostle declares, was "*no remission.*"

But the law of Moses, though appointed by God Himself was but "a shadow of good things to come;" and thus the continual sacrifices which were offered up under the law, "could never make the comers "thereunto perfect;" "for then," argues the apostle, "would they not have ceased to be offered, because "that the worshippers once purged should have had "no more conscience of sin?" (Heb. x, 12.)

And now that we have seen in what terms St. Paul speaks of those sacrifices which typified the death of Christ; let us observe what he says of the glorious antitype.

"The *law*, says the apostle, "*made nothing perfect; but the bringing in of a better hope did.*" (Heb. vii, 19.) "Jesus," he says again, "was made a surety of "a *better* testament." "And such an high priest became us who is holy, harmless, undefiled, separate "from sinners, and made higher than the heavens; "who needeth not *daily*, as those *high priests*, to offer "up sacrifice, first for his own sins, and then for the "people's, for this he did *ONCE*, when he offered up

"himself." And again, "But Christ being come, an
"high priest of good things to come, by a greater and
"more perfect tabernacle, not made with hands, that
"is to say, not of this building; neither by the blood
"of goats and calves, but by His own blood He
"entered in ONCE into the holy place, having obtained
"eternal redemption for us." And as if, even while
writing to the Jews, the apostle foresaw "the falling
"away" which should occur in the Church, he de-
clares that it was not necessary that Christ "should
"offer himself often (as the high priest entereth into
"the holy place every year with the blood of others)
"for then," continues the apostle, "must he often
"have suffered since the foundation of the world: but
"now ONCE in the end of the world, hath he appeared
"to *put away sin* by the sacrifice of himself." And
he concludes his argument in these striking words:
"As it is appointed unto men *once* to die, but after
"this the judgment: so Christ was ONCE offered to
"bear the sins of many." Could the words, even of
inspiration, describe more forcibly or more clearly the
perfectness of the sacrifice of the death of Christ, or
assert more distinctly, that that sacrifice was offered
ONCE FOR ALL!

"Every priest," *i.e.*, every priest under the law,

says the apostle again, "standeth *daily* ministering, and offering *oftentimes* the same sacrifices *which can never take away sins*: But THIS MAN, after he had offered ONE sacrifice for sins *for ever*, sat down on the right hand of God. Who are *they* then, my brethren, who now venture to affirm that they *daily* offer up the Lord Jesus Christ as a true, proper, and *propitiatory* sacrifice for sin? Who are they who dare to assert, that they have been taught to do so by the written Word of God, or by the teaching and practice of the inspired apostles of our Lord? Shall the Bible tell us, that believers are "sanctified by the offering of the body of Jesus Christ, ONCE FOR ALL," and that "by that one offering he hath perfected for ever them that are "sanctified"? and shall we hold *them* guiltless who daringly defy these declarations of God's holy Word, and who pretend that they offer *daily*, yea, in ten thousand places at once, ten thousand Christs to God, and who pretend that each of these their senseless offerings is "real, entire Christ"? What! is the Son of God Himself "*created*" by the words of a priest, and then offered up by that priest to the Father, as "*a propitiatory sacrifice for the sins of the living and of the dead*"? Oh, my brethren, I believe

that "God is provoked every day" by the sins of His creatures: I believe that the foul idolaters of India and of China are an abomination in His sight: but I think we may well doubt, whether it may not be more tolerable in the day of judgment for many amongst the uninstructed heathen, than for those who, in the midst of light and knowledge, thus entirely overthrow the whole doctrine of the atonement, and who, while calling themselves Christians, do such dishonour to the name of Christ, and to that free and full salvation which He purchased for us by His blood. What! bring my Saviour down from His throne of glory; tell Him that He has not made sufficient propitiation for my sins,—that the words which burst from His lips as He hung upon the cross, ere He bowed His anointed head and gave up the ghost,—those *glorious* words, "*It is finished,*" were false! that His work of redemption was *not* "*finished*" *then*, and is not finished *now*;—that there is need of thousands of priests to *create* Him, His living body and soul, thousands of times again, and to offer Him up daily upon their altars as a propitiation for sin!

Oh, shall men dare thus to pervert the Scriptures of Truth,—thus to dishonour the Lord of glory, and

subvert the very foundation of the Gospel He died to establish ; and shall we give them the right hand of fellowship, or speak of them merely as “schismatics” ? OR, shall we cry aloud in their ears, and strive to reach their *hearts*,—“*beseeking* them by the “*mercies* of God,”—“*persuading* them,” if it may be, “by the *terrors* of the Lord,” to turn to *Him* from whom they have so grievously revolted, and to “believe” at length “the testimony which God has given us of his Son” ?

Oh, when will Satan, “the father of lies,” cease to pervert the right ways of the Lord ! When God had said to our first parents in paradise, “In the day “that ye eat of the fruit of the tree that is in the midst “of the garden, ye shall die,” Satan came in and said to them, “Ye shall *not* surely die ;” and *now*, when when God says, “The work of redemption is “*finished* ; the Lamb of God has been slain *once for “all*, and *has obtained eternal redemption* for His “people : believe in Him, and *ye shall live* ;” Satan comes in and says, “Ye shall *not* surely *live* : the “promises of God are not fulfilled : the salvation “which Christ died to purchase is not assured to “you : you must go to the priests of Rome, and get “them to create Christ anew, and offer Him up

"again and again to a still angry God, that they "may thereby '*appease*' Him, and make propitiation "for your sins." Oh, my brethren, what is the teaching of antichrist, if *this* be not? What can be more utterly repugnant to the whole scheme of the Gospel, than such a doctrine as this? Surely, surely the tenets of the Church of Rome in reference to the nature of the sacrifice which, it is asserted, is offered up in the mass, are justly characterized by our own church in her 31st Article, as "BLASPHEMOUS "FABLES and DANGEROUS DECEITS!"

Again, my brethren, observe that the priests of Rome are, according to their own declared doctrine, *sacrificing priests*; and thus not only derogate from the glory of that perfect salvation which Christ has purchased for His people, by virtually declaring it to be still *incomplete*, but also *rob the Lord Jesus Christ of His eternal and incommunicable priesthood*.

The Word of God teaches us that Christ was made "*a priest for ever after the order of Melchizedek*:" that is, as St. Paul himself explained the expression, "As none succeeded to the priesthood of Melchizedek, so Christ, *because he continueth ever*, hath "*an unchangeable priesthood*,"—a priesthood, that is, *which cannot pass on, or be communicated to another*.

He was Himself the Sacrifice and the Priest who offered it: and His priesthood cannot pass on to another, because *He* continueth ever the High Priest of His people, ever living "to make intercession for them." Therefore when a sinful man presumes to offer sacrifice to God as the priests' of Rome do when they offer what they call "the unbloody," but yet "true, proper, and *propitiatory* sacrifice" of the body and blood of the Lord Jesus Christ in the mass, they assume a character which robs our great High Priest of His incommunicable office, which the Word of Truth assures us He continues to exercise at the right hand of the Father, and will never cease to exercise while there remains a sin to be pardoned, or a blessing to be obtained for His people.

Let us consider another of the consequences involved in the Romish doctrine, that a priest can create "the body and blood, soul and divinity" of the Lord Jesus Christ, and can then offer up this "entire Christ" to the Father, as "a *propitiatory* sacrifice for the sins of the living and the dead." Surely the words of the martyr Bradford upon this point are strictly true, when he declares, that the doctrine of the mass is "of all idols that ever

"was, the most abominable and blasphemous to Christ and His priesthood, manhood, and sacrifice: "FOR," he adds, "it maketh the priest that says "mass *God's fellow, and better than Christ*: for the "offerer is always better or equivalent to the thing "offered." And further, my brethren, mark the inference which this illustrious martyr for the truth of God justly draws upon the supposition that the doctrine is true, that priests can "offer up Christ for "the quick and the dead," and apply the benefits and virtue of His passion to whom they will:—"It would "be no matter at all," says Bradford, "whether "Christ were our friend or no, *if the mass priest "were our friend*, for they say he can apply Christ's "merits to us by his mass, if he will and when he "will: *therefore*," adds Bradford, "*we need little to "care for Christ's friendship*."

In how fearful a state of alienation from God may men therefore be contented to remain, who believe that they can at any moment purchase satisfaction for their sins at the hand of a priest. And the friendship of a priest of the Church of Rome, it is well known, is easily secured,—the ordinary sum in consideration of which a Romish priest will offer up his wafer Christ to God, as "a true, proper, and pro-

"*pitiatory* sacrifice for sin," being *half-a-crown* ! And in proportion to the number of these masses or offerings, it is affirmed, are the benefits which are procured. As the one precious sacrifice which the Lord Jesus Christ offered up on the cross on our behalf is not, according to the teaching of the Church of Rome, sufficient to save our souls, so neither is *one* mass sufficient, either to secure the remission of the sins of the *living*, or to deliver the souls of the dead out of purgatory ; and the priest must be paid for as many masses as he may please to consider necessary for the attainment of these objects ! And thus are men drawn from the living God,—drawn from all trust in that "love of Christ" which passeth knowledge," to depend for "health" and salvation," for peace here and hereafter, on the act of a fellow-creature, who engages to procure for them the richest blessings which a God of mercy can bestow, *if only he is adequately paid for so doing* ! Oh, my brethren, again listen to the words of Bradford :—

"We ought," he says, "to desire above all things" "the sanctifying of God's holy name, and the coming" "of His kingdom : and shall we then see His name" "*blasphemed so horribly as it is at mass*, by making it

H

"a sacrifice propitiatory, and setting forth a false Christ of the priest's and baker's making, to be worshipped as God, AND SAY NOTHING? What helpeth more, or so much, antichrist's kingdom," he adds, *"as doth the mass? And what destroys preaching, and the kingdom of Christ upon earth, more than it does? And how then can we say, 'Thy kingdom come,' and go to mass?"*

But let us turn, my brethren, from these painful contemplations, and reflect for a moment upon the nature of the atonement which our great High Priest has made for His people. He who was "in the form of God, and who thought it not robbery to be equal with God; He "by whom all things were made, and without whom was not anything made that was made;" He who was the only "beloved of the Father" "before the foundation of the world," once hung *in human form* upon the cross. "The blood of bulls and of goats could not take away sin," and "in burnt-offerings and sacrifices for sin God had no pleasure:" then said the eternal Son, "Lo, I come, to do thy will, O God;" and in His wondrous love for our fallen race, He took upon Him our nature, and offered Himself without spot to God, as a *propitiation* for our *sins*; and he who relies upon the

merits of *this* sacrifice, need look for no other, but is "perfected for ever by that *one* offering of his God and Saviour. Christ died for our sins: He rose again for our justification; and He "ever liveth to make "intercession for us." Oh, then, my brethren, "seeing "that we have a great High Priest who is passed into "the heavens, Jesus, the Son of God:" shall we think to bring him down to earth again? shall we think to find His holy form, that body which was "wounded for our transgressions," and in which He sits at the right hand of the Majesty on high, "from "henceforth expecting till his enemies be made his "footstool;" oh, shall we think to find that body in a senseless bit of bread? and shall we dare to think that this body must be again and again offered up to the Father on our behalf, although He Himself declared that the work of our redemption was "*finished*" when He poured out His soul unto death on Calvary?

But while we reject the Romish doctrine, that "a "true, proper, and *propitiatory* sacrifice is offered up "in the mass," it needs not, my brethren, that we should abstain from offering daily sacrifices to the Lord our God. There *are* sacrifices with which He is well pleased. There is "the sacrifice of a broken and

“a contrite heart, which God will not despise.” There is “the sacrifice of continual praise to God, the fruit of our lips giving thanks to His name.” There are all those “works of faith and labours of love,” which come up before the mercy seat “as an odour of “a sweet smell, a sacrifice acceptable, well-pleasing “to God.” There is the sacrifice, even “the living “sacrifice of our bodies, which we may give up to “His service.” And thus, my brethren, every believer in Christ Jesus, whether minister or layman, male or female, is a member of that “holy priest-hood” who offer up spiritual sacrifices acceptable to God through Jesus Christ. Oh, may we offer continually such sacrifices to the Lord our God ; and may He give us grace, evermore to believe, that our blessed Saviour by His “ONE offering *perfected for “ever* them that are sanctified ;” and to reject the “blasphemous fables and dangerous deceits,” which the Church of Rome has substituted in place of that precious truth !

There are many of God's servants, who are disposed to think that the trumpet of the last great battle will ere long be heard ; and assuredly, my brethren, we know not how soon the question may be asked, “Who is on the Lord's side—who ?”

When that question is heard by *us*, may every one of us be enabled to reply, "The Lord of Hosts is *our* God : the Lamb that once was slain is *our* Saviour : "*we* are His 'soldiers, his servants,' ready, to *live* for His *glory*, or to *die* for His *truth* !"

THE END.

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